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America's Responsibility in Setting Up a Christian World Order

By R. H. MARTIN, D.D., *Editor, and President of
The National Reform Association*

WE are in the middle of a showdown on one of the greatest issues that has ever confronted the human race. The war now raging throughout the planet is a death struggle between two philosophies or ways of life to decide which shall rule the world. Hitler has said, "Two worlds are in conflict; one of them must fall asunder."

The conflict is between totalitarianism and democracy. The issue is: Shall man be a cog in the wheel of an all-powerful, conscienceless State, or shall man's liberty and welfare be the supreme good and the State his servant and minister? Shall the Church be made the puppet of the State, or shall she be free to give the message of life to men? Shall brute force, or Christian justice and brotherhood be the final arbiter in the world?

We Will Win the War

Our involvement in this war was inevitable. For America with her way of life, America with her strength is an obstacle athwart Hitler's path that must be removed if his ambition to rule the world is to be achieved. Besides in this inter-related, inter-dependent world, wars breaking out in distant parts of the earth have a way of spreading, like forest fires, to this western world.

The Axis Powers began this war. They have appealed to force to decide the issue. By force they must be met

and conquered. Until this is accomplished there can be no justice, liberty, security, or peace in the world. There must be no appeasement, no letup until the Axis Powers are completely subdued. America in cooperation with the allied nations must now play the part of a great and powerful nation in achieving this purpose. To this end we pledge our all, withholding nothing. This is now our first great task.

We Must Win the Peace

Another great task lies before us; preparing for the peace to follow, the new world order to be set up at the conclusion of the war. This is a matter of tremendous moment. For we may win the war and lose the peace. This was done in the last war. There is danger the same mistake may be made at the end of this war. To prevent its recurrence should be a matter of supreme concern to us, NOW.

a. If we wait until the end of the war those who represent us in making the peace will be caught in the grip of a public sentiment which will make it impossible to set up an order that will bring enduring peace. Now is the time to begin building a public sentiment for an order that will not sow the seeds of a third world war.

b. To endure the hardships and sacrifices necessary to carry the war through to a successful conclusion our entire people will need the help that will come

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from the assurance that their sacrifices will not be nullified at the peace table, that great and noble ends—a much better world—will result from the travail through which the world is now passing. This conviction will help to win the war.

The Way to Peace

In laying the foundation for winning the peace, the Christian people of America and of all lands should take the lead. For there is but one remedy for the world's desperate plight, one solution of the problem of how to set up a new world order that will bring peace. It is to be found in the Prince of Peace, in the acceptance of His rule by the nations, and in the ordering of their lives by His spirit and teachings. All other methods of bringing peace have failed.

But there are those who will say: Have not the two greatest wars of history been waged in this Twentieth Century of the Christian era—waged too, not in heathendom, but within Christendom? Isn't this proof that Christ and Christianity have failed to bring peace?

To this we answer, No. They have not failed because in the realm of national life and international relationships, they have never been tried. Here they have never had an opportunity to demonstrate their power. To the leaders of His own nation Jesus said, "Did you never read in the Scriptures,

The stone which the builders rejected, the same was made the head of the corner? (Matt. 21:42)

The building, what was it? It was more than their individual lives. It was their total life as a people—their economic, political, and national life. The "stone" it was Christ Himself, whom God had made the chief cornerstone of the entire structure—of their national as well as their individual life. The "builders," they were the leaders of the nation—its political and ecclesiastical leaders. But these leaders rejected Him. They not only would not build their individual lives on Him; they would not build their nation's life on Him. The result—it is known to all the world.

The Builders, Not Christ, Have Failed

That is the trouble today. The builders of our Twentieth Century civilization have been building on other foundations than that which God has laid. They have said, it may be all right to build individual lives on Christ as their foundation and according to His teachings, but it isn't practical to build an economic, a political, a national order on Him and according to the principles of His Kingdom. Some of them have been ready to use Him for decorations

to make the building religiously respectable but they have not put Him into the foundation, they haven't built Him into the structure of our civilization. Now their building is falling in ruins. Christ has not failed. The builders have failed.

For this failure the sacred builders must share responsibility with the secular builders. For while they have proclaimed Christ as the foundation of the individual life and labored faithfully to have men build their lives according to His teachings, in large measure they have failed to proclaim Him to be the foundation on which to build the national and the international life of the world. Here again, not Christ, but the builders have failed.

It has truly been said, "Every age has to a large extent selected its own Gospel; that no age has ever taken the entire Gospel as the object of its faith and practice." This modern age has been particularly neglected of that part of the teaching of the Master which deals with economics and political life—with nations, as nations, in their relations to their subjects and to each other. With the result that within Christendom today with its millions of individual lives that have been transformed by the power of Christ, in our national life and international relationships we have selfishness, greed, national and racial pride running riot, almost without any restraint of Christian ideals and standards of life.

Two Avenues of Approach

Recently at Malvern, England a conference of the leaders of the Church of England was held to discuss the church's responsibility with reference to the new world order. Addressing this Conference a lay delegate, Sir Richard Acland, a Member of Parliament, said, in substance: "For the church there are two avenues of approach to these problems.

"First, the avenue of individual character.

"Second, the avenue of organized society.

"I am going to be blunt with you. For 150 years you churchmen have failed in your duty of trying to fight forward in this second avenue. With the result that the church is frustrated in the work of saving men by an unchristian environment, and that you have allowed conditions to arise in our western world which have produced Hitlerism and the war." Did not Sir Richard speak the truth? We Christians, both as churchmen and as citizens, have a grave responsibility for the warfare that now imperils civilization.

As we face the world situation and look forward to the new world order to follow the war, is there not resting upon the church and upon Christian

citizens everywhere a tremendous responsibility to begin fighting in wholehearted earnestness down the avenue of organized society to bring the power of Christ and of His Gospel to bear upon the national and international realm of the world's life?

How can we, as Christians, and how can the church as God's prophet to the nations, meet this responsibility?

Basically, by proclaiming Christ to be the Saviour not only of souls but also of civilization even in its desperate plight today; by teaching the citizens and rulers of the nations that He is as truly the foundation of national as of individual life, that He is the Savior of nations as truly as of men, the King of Kings and Lord of Lords as truly as He is Master of the life of the humblest citizen of any realm; and by applying the principles and ideals of His Kingdom to nations. To be more specific with reference to meeting this responsibility:

1. In meeting it we must differentiate between wars of aggression and wars of defense waged on behalf of causes that are just and right. It is wrong to put all wars in the same class and condemn them indiscriminately. It is our conviction that the Bible does not condemn war under all circumstances. Some will dissent but in any case all Christians should agree that mere opposition to war does not go to the root of the trouble.

War is not an end in itself. It is only a means to an end. It is a weapon nations lay hold of to settle their quarrels. Even if we could succeed in wresting this weapon from them, this would not settle the quarrel. Armaments are the instruments of warfare, not the causes of warfare. Either we must remove the causes of war, or provide a better instrument for settling national quarrels, before wars cease.

Righteousness Before Peace

Besides, though some excellent persons are unable to see it, peace is not an ideal at all: it is a state attendant upon the achievement of an ideal. That ideal is righteousness, liberty, brotherhood in the relations of nation with nation. To regard peace as an end in itself, and as something to be achieved at all hazards, is in effect to labor for the indefinite continuance of war. What we should aim for and strive to achieve with all our might is justice, liberty and brotherhood among the nations. This is the teaching of Scripture. That great Christian statesman, God's prophet Isaiah wrote:

"The work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever." (Isaiah 32:17.)

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THE CONSCIENTIOUS OBJECTOR

WILLIAM PARSONS, D.D.

Pacifism is no new development of erratic thinking; the conscientious objector to war is no new product of either human philosophy or religion. Both are old and both have long since proven their futility. Buddhism is saturated with it. Hindu religion and philosophy have long nurtured the pacifist ideal. The Jew never seems to have contracted the malady, but it early appeared in Christianity in the Hermit's lodge and the early Monasteries. The Anabaptists were the most belligerent manifestation of it. George Fox and his followers, the Quakers, were perhaps the most numerous and aggressive. In this country it has never been confined to Quakers, but has spread to other branches of Christianity and Philosophical thought. Dr. Oliver Wendell Holmes wrote of them in his day as follows:

"Land of our Fathers, in thine hour of need,
God help thee, burdened with the passive creed.
As the lone pilgrim trusts to bead and cowl
When through the forest rings the grey wolf's howl,
As the deep galleon trusts her gilded prow
When the black corsair slants athwart her bow,
So trust thy friends, whose babbling tongues would charm
The lifted sabre from the foeman's arm;
Rather, thy torches ready for the answering peal
From bellowing fort and thunder freighted keel."

Growth of Pacifism

During the last two decades of this century, this "passive creed" has penetrated most of our churches like the burst of Asiatic influenza of 1918. The extent to which it has infected the Presbyterian church may readily be seen in the narrow margin of presbyterian votes by which the attempt of the pacifists to excise from the Confession of Faith, the sentence written there by the Westminster Divines which declares that under certain circumstances the magistrate may lawfully wage just war. If this is not sufficient, a careful study of the half truths, ingenious circumlocutions and pious inanities which adorn the pages of the Minutes of several churches in those sections that deal with this matter, will complete the picture.

All of this might have been harmless during the last decade of the nineteenth century, but at a time when our nation is being driven by the judgments of God, to the most vital crisis of our national life and when the choice will be most momentous for the cause of Christian civilization, the church of Christ and the missionary enterprise of the world, it becomes tragic indeed. In a time when the church should speak the prophet's word against the aggressiveness of atheism, neo-paganism and rampant secularism, to have her speak in indecisive, confusing and often stupid mumblings, is worse than tragic, it is stupidity. It has divided the people when they should have been united, it has weakened the government when it should have been firm and strong. It has forced political leaders to keep their ears to the ground, when they should have been standing erect to scan the whole horizon. It is bringing the church into contempt when her voice should have been a trumpet note to arouse Christendom to her danger. She has sat down at Meroz when she should have been with Barak at Kadesh.

Pacifist Arguments

The arguments by which this creed has been impressed upon so many Christian people have a very plausible appearance. "God is love," war is the antithesis of love, therefore it is forbidden by the very nature of God. The life of Jesus was the embodiment of this principle. His teachings established it. He taught, "Love your enemies," "resist not evil." He prayed for his slayers in the hour of his death, therefore we must follow His example and this requires us to abhor and abjure all war. His kingdom is a kingdom of peace and can never be advanced by war, which is futile and accomplishes no good end, it settles nothing. Life is sacred and war violates the human personality. All war arises out of sin and is itself sinful, so must be treated as any other sin.

By accepting all this one becomes a pacifist and, when necessary, a conscientious objector, though we have not heard of any one so far refusing to pay war taxes. It ought to have suggested to these people that there was something wrong with this logic when they found the Communists and Nazis busily engaged in spreading these views among the American people. Evidently this failed to register with Christians obsessed with this pacific logic, but it to some extent explains the rapid spread of this doctrine among the younger generation of Christians. The war-makers of the world captured the

"Youth Movement" of the United States and spread this passive doctrine as a weakening division movement.

Three-Fold Need

What we need today is some careful definitions of the terms used in this discussion. First of all is the content of meaning that is put into the term "love" as applied to one of the attributes of the Deity. In the creed making era following the Reformation, this term was rarely used. Instead, they spoke and wrote of the "goodness" of God. Then, as now, the term love was used with more than one content of meaning. One was that emotional bond which attracts the sexes to each other and lay at the basis of marriage. The other was that will to do good to another which is the mainspring of all benevolence. This latter is now what is designated "Christian" love, in distinction from natural sexual emotion.

The second is the content of meaning to be put into the word "sin". The historic, biblical definition is that sin is anything that is contrary to, or wanting in conformity to, the will of God. Some things may be approved by human conscience which are sinful and many things sinful are approved. Not what is approved by the conscience is right, but what is approved by the Word of God. Take an illustration from both directions. The Mormon says his conscience approves polygamy, but that does not make it right. The Hindu asserting the sacredness of all life, says it is sinful to kill a cobra or a malaria carrying mosquito, but that does not make it wrong.

The third, is what is meant by the term "just war". It is one that seeks no aggrandizement by the government waging it for itself at the expense of another nation. It is waged honestly in defense of its own people or to protect the interests of humanity. The sincerity of these purposes and not belligerent claims determines the righteousness of war. It is blind blundering to link the wars of Cromwell, of John Sobieski, of Washington, those against Napoleon, or of Lincoln for the abolition of slavery and preservation of the Union, or the McKinley Spanish war, with the invasion of the Turks, the wars of Charles V, of the Papacy against Protestantism, Napoleon's wars, and those of William II, Hitler, Mussolini and Japan, and lump them all as sinful. They are not alike and no law of nature, reason, or God, ever affirms them to be so.

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1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.**A HAPPY NEW YEAR**

We wish to express our New Year's Greetings and best wishes to our Christian Statesman readers and friends of The National Reform Association, even though they be late in arriving. For the lateness of this issue of The Statesman we express our regret. The company which has long printed The Christian Statesman is discontinuing business which necessitated our arranging for the publication of this issue by another company. This in part accounts for its late arrival. Probably it will get a better reading now than if it had arrived during the rushing Holiday Season.

THIS ISSUE

This issue of The Christian Statesman is taken up largely with two extended articles related to different aspects of the war which we deem of such vital importance as to justify the space given them.

The first article, "America's Responsibility in Setting Up a Christian World Order," deals in a somewhat comprehensive way with what America must do in the peace following victory in the war. It especially emphasizes the part Christian leaders must play in building a public sentiment for a Christian world order and how to do their part. We trust that notwithstanding its length it will be given a careful reading. If any of our readers wish extra copies to place in the hands of ministers or other religious leaders, we will be glad to furnish them at five cents per copy to cover cost as long as our supply lasts.

The other article by Dr. Parsons, Associate Editor, "The Conscientious Objector," deals with a subject that is very much to the fore in these war times and concerning which there is a divided opinion and much confusion of thought. While all may not agree with his conclusions, we believe he deals with this problem fundamentally and convincingly. In any case his article is deserving of thoughtful consideration.

These articles have crowded out other articles, including the report of the Annual Meeting of the National Reform Association which will appear in our next issue.

LIQUOR AND THE WAR

In our war against the Axis Powers the liquor traffic, though without the intention of those engaged in it is an ally of Hitler and his cohorts, not of America. To the winning of the war an all-out production of war materials is essential. To make this possible non-war producing industries and business, even those that produce the necessities of life, will have to be cut. Those that do not provide these necessities should be drastically cut or eliminated altogether. No one will claim that intoxicating liquors are a necessity of life. At most their use is an expensive luxury.

Cut this luxury out and the machinery, plants, men, and money used in the production and sale of intoxicating liquors if employed in war industries would greatly increase war production. Besides, \$5,000,000,000 are now being spent yearly in the purchase of intoxicating liquors. Let these drinkers "go dry" for the war period and thus save this unnecessary expenditure. They will be better off without their liquor and beer. Let them invest this saving in government bonds and it will provide one-tenth of that \$50,000,000,000 per year (one-half of our total yearly income) which President Roosevelt and his advisers say we must spend in carrying on the war.

But liquor supporters will say, look at the loss the government will sustain in taxes if this were done. The answer to this is that it costs the government more to take care of the results of the liquor traffic in the crime, lawlessness and poverty it produces, in court expenses, jails, asylums, almshouses, etc.—than it obtains in revenue from the traffic. Still further, it interferes with the efficiency of workers. It causes injury and the loss of life of many thousands each year on our highways, and as for the effect of its use on our fighting forces; well, French authorities declare it was a chief cause of the collapse of the French army.

To win the war let us lock up John Barleycorn, fifth columnist, for the duration.

WAR AND THE SABBATH

To speed up war production it is announced that defense industries will be operated continuously on a seven-day-a-week basis without any letup on the Lord's Day.

We are in favor of speeding up war production in every legitimate and effective way. We do not, however, believe that anything will be gained by continuous seven-day-a-week operation of war plants.

To begin with, machines as well as men, need periodic rest. To operate them continuously without this rest will result in breakage of machines which will not only be expensive but cause delays. Besides, to maintain a high degree of efficiency workingmen need the weekly rest the Sabbath provides. Beyond this, there is a moral and spiritual armament which is as essential in winning wars as guns and tanks which the Sabbath respected and properly observed promotes. The plea for the observance of a Sabbath of rest and spiritual upbuilding during the war period may get little consideration now but will receive much greater consideration after a time of disappointing experiences with seven day operation.

**President Roosevelt Proclaims
New Year's Day as a
Day of Prayer**

On December 22nd President Roosevelt issued the following proclamation appointing January 1, 1942 as a National Day of Prayer:

"The year 1941 has brought upon our nation a war of aggression by powers dominated by arrogant rulers whose selfish purpose is to destroy free institutions. They would thereby take from the freedom-loving peoples of the earth the hard won liberties gained over many centuries.

The new year of 1942 calls for the courage and the resolution of old and young to help win a world struggle in order that we may preserve all we hold dear.

We are confident in our devotion to our country, in our love of freedom, in our inheritance of courage. But our strength, as the strength of all men everywhere, is of greater avail as God upholds us.

Therefore I, Franklin Delano Roosevelt, President of the United States of America, do hereby appoint the first day of the year 1942 as a Day of Prayer, of asking forgiveness for our shortcomings of the past, of consecration to the tasks of the present, of asking God's help in days to come.

We need His guidance that this people may be humble in spirit, be strong in the conviction of the right, steadfast to endure sacrifices and brave to achieve a victory of liberty and peace."

President Roosevelt deserves high commendation for this action. It is significant that other nations joined in its observance. Also that Protestant and Catholic leaders are urging daily prayer. The Federal Council of Churches requests that one minute at 6 P. M. daily be given to prayer.

WILLIAM ESLER

William Esler entered into rest on August 8th, 1941, at the age of seventy-eight years. He was born in County Antrim, Ireland, and came to America at the age of three. He spent the remainder of his life in the Pittsburgh area, fifty-seven years of which he was a resident of Wilkensburg.

He was for many years treasurer and bookkeeper for the Murdock Kerr Printing Company and for the last twelve years of his life he was engaged in the insurance business.

He was a life long member of the Reformed Presbyterian Church, served long as an elder in the Wilkensburg Congregation and for many years was the Clerk of their Session.

Mr. Esler was an outstanding citizen and a Christian gentleman in all his relations with his fellow men. He was interested in every good cause. He was an enthusiastic supporter of The National Reform Association and firmly believed in the principles for which it stands. He was a member of the Board of Directors of this Association at the time of his death.

We as a Board place on record this tribute to the memory of this good man and desire to convey our sympathy and this word of appreciation to his widow, Mrs. Esler, whose sympathy is also with our cause.

"He must indeed be a blind soul who cannot see that some great purpose and design is being worked out here below of which we have the honor to be the faithful servant."

—Churchill to U. S. Congress.

GOD IN THE PUBLIC SCHOOLS

This is the title of a book soon to be published by the National Reform Association.

Its author is the Rev. W. S. Fleming, D.D., at present a Methodist pastor in Chicago, Illinois.

It consists of 14 chapters with an average of between 3,000 and 4,000 words each, and with sub-headings under the title of each chapter that make it convenient and easy to find any phase of the subject treated.

It is the result of well-nigh a lifetime of careful and painstaking study and research, many years of which the author spent as an employee of the National Reform Association.

It is unique in character and covers a field that is not covered by any other publication.

It deals with a subject that is vital to our national life and the preservation of our democratic institutions.

It gathers and condenses into one volume of some 200 pages the most valuable and authentic information obtainable on a subject that is not only of vital importance but in which there is a manifest growing interest at the present time.

In brief, it demonstrates that the schools make the nation, that God and religion once had a prominent place in the instruction given in our system of public education, that such teaching has largely ceased in our present-day schools—not so much through legislation, if indeed at all, as through lack of foresight and neglect on the part of Protestant Christians—and that the time has now come when such teaching must be restored if our country is to be spared the fate of those nations whose wrecks strew the shores of time.

It also demonstrates that the numerous efforts—short of the schools them-

selves in their regular day sessions and by their regularly employed and adequately equipped teachers—to teach God and non-sectarian religion in our schools are not successful and in the very nature of the case can never hope to be successful. At the same time it details how the plan of teaching advocated can be and in some places is being successfully conducted.

Eminent authorities are cited all the way through the manuscript of this proposed publication in favor of the position taken by its author. Educational and religious leaders who have read Dr. Fleming's manuscript, commented highly.

It is a book to be published in a readable form and that will prove invaluable to any and all interested in the character of public education and the welfare of the nation.

It is to be cloth bound and will sell for \$1.50 per copy.

Funds are now being solicited for its publication. Monies given for this purpose should be mailed care the National Reform Association, 209 Ninth Street, Pittsburgh, Pennsylvania, and be so designated.

Advance subscriptions are being offered at the rate of \$1.25, postpaid. Five or more copies, \$1.00 each.

The National Reform Association
209 Ninth Street, Pittsburgh, Pa.

In response to your offer for advanced subscriptions to Dr. Fleming's book, "God in the Public Schools," at the rate of \$1.25 per copy, 5 copies or more at the rate of \$1.00 per copy, I am enclosing \$_____ for _____ copy, or _____ copies.

Sincerely yours,

Name _____

Address _____

AMERICA'S RESPONSIBILITY IN SETTING UP A CHRISTIAN WORLD ORDER

(Continued from Page 2)

Again he points the way to peace in the increasing acceptance of Prince Messiah's reign:

"Unto us a son is born . . . the government shall be upon his shoulder . . . his name shall be called . . . Prince of Peace . . . of the increase of his government and of peace there shall be no end . . . to uphold his kingdom with justice and righteousness." (Isaiah 9:6, 7.)

Christ the Arbiter, then Peace

And still again this same prophet, in a passage which deals specifically and solely with international relationships points the way to disarmament and peace:

"And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . . And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:2-4.)

2. To meet this responsibility we must build a public sentiment for a Christian world order.

As a basis for building this sentiment, the people must be made to realize that nations are not "soulless corporations" but God's Moral Creatures, Social Persons, if you will, and as such, are subject to the same moral laws of God as govern individual persons both in their relation to God and to each other. This is plainly the teaching of the Bible. "Hear, therefore, O Israel, and observe to do it (obey the commandments of God): that it may be well with thee and that ye may increase mightily, as the Lord God of thy fathers hath promised thee." (Deut 6:3.) "At what instant I shall speak concerning a nation, and concerning a King-

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dom, to pluck up, and to pull down, and to destroy it: if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a Kingdom, to build and to plant it: if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." (Jeremiah 18:7-10.)

Paganism in the International Realm

In the realm of international relationships today, do not the laws of the jungle, the pagan laws of selfishness and greed prevail rather than God's laws of justice and brotherhood? Has not the Psalmist given us a true picture of the Axis Powers?

"Why do the nations rage,
And the peoples imagine a vain thing?

The kings of the earth set themselves,
And the rulers take counsel together,
Against Jehovah, and against His anointed, saying,

Let us break their bands (God's laws) asunder,

And cast their cords from us."

Certainly the principles that actuate such nations as the United States and Great Britain in their dealings with other nations are very far above the moral level of the Axis Powers; nevertheless even at their highest they are still far below the level of God's just and beneficent laws. So long as this is true though the cry, "Peace! Peace!" go up from all the world, there will be no peace.

Our Christian Task

Righteousness must come first. Here is a task, a gigantic task, for the Christian leaders of all lands. They must build a public sentiment to supplant the law of might with the law of right in the international realm. This will require focusing the attention of the people on this subject, proclaiming from pulpit and platform and in the press that the principles of justice and brotherhood must rule in this realm.

3. To meet this responsibility we must implement these Christian principles.

It will not be sufficient to proclaim them in the abstract. They must be applied to the problems that will have to be faced in setting up the new order, in order to bring home to the public mind what Christianity in international relationship means, when actually applied.

Take the economic problems that must be faced at the peace table. What will the Christian law of justice and brotherhood require in reference to access to raw materials? Will it not require that these be made available to the people of all nations, great and

small, on the basis of equality? Will it not also require open world markets for the products of all nations on equal terms? What of racial problems that will have to be faced there if we want a lasting peace? Will they not have to be dealt with on the basis that "God made of one blood all nations to dwell on all the face of the earth?"

An International Bill of Rights

What of the rights and privileges that Christianity applied in this realm will require to be guaranteed to all peoples in the new world order?

It has been suggested that these be embodied in an international bill of rights modeled after our own Bill of Rights adopted 150 years ago, to which all the nations participating in the new world order be required to subscribe. It is beyond the limits of this article even to attempt to summarize them. The eight points in the Roosevelt-Churchill Atlantic Charter would be included in them. Numerous religious and political groups are engaged in formulating the principles which should be embodied in this document. Some of these follow: the moral accountability of nations to God, an equality of rights among all nations, large or small, strong or weak, freedom of worship, freedom of assembly, freedom of speech, freedom of the press, the right of all people to choose their own government and to dwell within their own boundaries in safety, the right of free access to raw materials and of free economic intercourse among all the peoples of the world without exception, freedom of the seas, the right to be delivered from the slavery of armaments, etc.

There is a wide field here in which the Christian standards of justice and brotherhood will need to be applied in order to build an intelligent public sentiment for setting up the new world order on a Christian basis.

4. Meeting this responsibility will require of us the development of a public sentiment for American leadership in setting up a Christian world order.

It can not be set up successfully without American participation. We covet leadership for our country in setting it up. To achieve this will require the development of a united and strong public sentiment for this Christian world order. For at least until the Japanese attack upon Pearl Harbor we were divided on the issue of America's foreign relationships. We trust that Pearl Harbor followed by the declarations of war against the United States by Japan, Germany and Italy has opened the eyes of the isolationists and neutralists to the folly of the policy they have been advocating. If so, this terrible disaster may turn out to be a blessing in disguise. For certainly

America is unified today as never before. The transformation of American sentiment that took place a few days after December 7th is little short of miraculous.

Living to Ourselves Not Christian

But there is still need to strengthen public sentiment for American participation in world affairs and particularly in setting up the right kind of a world order. How foolish to think that ostrich-like we could hide our heads in the sand, that we could run into our national dugout and thus save ourselves with a cyclone sweeping over the world, that by any legislation of Congress or isolation sentiment we could live as though we were not a part of the world! By following this policy we actually aided aggressor nations. We said to the brutalitarian states, "You can rob, plunder and murder the weaker nations and count on America's not interfering; she minds her own business." May God forgive us!

Certainly this was not a Christian policy. When Satan made war on the human race God did not build a wall of isolation around heaven and issue a neutrality proclamation. He sent His Son into this sin-cursed, war-torn world on a mission of righteousness and peace. Let America follow the Divine example and leadership and she will recognize and accept responsibility for all-out effort to put down anarchy, brigandage and murder, and to establish righteousness and good will among all nations throughout the world. Let her be the Good Samaritan nation, not the Priest or Levite nation to wounded, suffering humanity. Let her be obedient to Christian standards of conduct, as applicable to nations as to individuals:—"No man liveth until himself; thou shalt love thy neighbor as thyself; the strong shall protect the weak; he that saveth his life shall lose it but he that loseth his life for my sake shall find it."

Preeminence Through Service

Let America attain to preeminence among all nations by preeminence in unselfish and sacrificial service to mankind. Under God we are today the principle trustees of a great heritage of human freedom, bestowed upon us not for ourselves alone but for humanity. May we prove worthy of this heritage by preserving it for our children and bestowing it upon mankind. It is required of a nation according to what it hath, not according to what it hath not. Measured by this standard no nation has as great a responsibility to mankind as America. It has been said that the supreme need of the world today is a truly Christian nation. Let America be this nation. We have on our coins, "In God we trust." Let this be our American way of life. Throughout the wide world vast millions of suffering, oppressed humanity look to America as

their one hope. God forbid that we should break the heart of the world by failing to meet our international responsibilities.

For America to rise to these Christian heights will require an all-out effort by our Christian leaders to build a public sentiment for American leadership in establishing a Christian world order.

5. In meeting this responsibility we must build a public sentiment for setting up an international or world government and for our membership in it.

Within national boundaries we have government, law. Outside these boundaries, in the international realm, we now have the absence of government and law—anarchy. Each nation, under our doctrine of national sovereignty, is a law to itself. So long as this international anarchy continues, there will be constantly recurring wars. The establishment of government and law in the international realm is an essential step in achieving peace.

World Government Inevitable

We are in fact facing a situation where world government of some sort is inevitable. All the diverse peoples of this earth are now bound together, inseparably, in an economic world union. The lagging behind of political world union is a major cause of world strife. There will be no end of periodic worldwide war until the peoples of the world use their intelligence in making as much progress toward political unification as they have made in their economic relationships.

In fact, we are now facing a situation where world political organization is being forced upon us, unless we are willing to perish. The alternative we face is organization by conquest, or organization by consent. Hitler proposes that Germany conquer the whole world, by force, for the sole benefit of the Germans.

This challenge can be met only by the organization of the free, liberty-loving nations in a voluntary union of the nations for the good of all and the special benefit of none. The former method, Hitler's, is utterly pagan. The latter, the free union of nations, implements the Golden Rule.

Why the League Failed

But some will say, the League of Nations failed. Yes, but why? Not because the idea, the method was wrong. It failed because of inherent weaknesses, because the public sentiment for it was not strong enough to make it effective, and above all because the United States did not join it and

put her mighty strength back of it. Prime Minister Churchill was right when in his message to the Congress of the United States, he said:

"If we had kept together after the last war, if we had taken common measures for our safety, this renewal of the curse need never have fallen upon us."

In penitence let America confess her share in the guilt for the curse that is now upon the world, because of her failure to meet her international responsibilities. Let us profit from the mistakes of the past twenty-five years. Let us redeem ourselves by taking the lead in setting up a better and stronger international government than the League of Nations—a Union of Nations with legislative, judicial and executive departments, and with force behind it—force sufficient to compel obedience to its laws, and to restrain aggression by any outside power or combination of powers.

Surely this is the Christian way to peace. We cannot think of the Prince of Peace "judging between the nations," and of His laws of justice and brotherhood prevailing there, so long as anarchy reigns in this realm.

But if America is to do her part in setting up an international government her Christian leaders will need to put forth their best efforts in building a public sentiment for such a government, and for American membership in it. For while we are a united people in an all-out effort to win the war, we have not yet risen to that spiritual level necessary for this all-out effort to win the peace.

It Can Be Done

The peace can be won. Already both religious and political leaders of the United States, Great Britain and other countries are focusing attention upon the basis of the peace and the necessity of a supra-government to give it effect. "The world must not fail after this war to build a just and lasting peace, based on the Lord's new order, not Hitler's," declares our own Vice President Wallace. "I avow my hope and faith," said Mr. Churchill in addressing the Congress of the United States, "sure and inviolate, that in the days to come the British and the American people, each for their own safety and for the good of all, will walk together in majesty, in justice and in peace."

While the people of the allied nations in response to the call of their leaders joined in the observance of a Day of Prayer on New Year's Day, 1942, the representatives of twenty-six nations signed the Washington Pact. This Pact ratified the freedom set forth

in the Atlantic Charter and pledged these nations to act together not only in winning the war but in making the peace. This Pact is open to the signatures of other nations and groups sharing these convictions. This was a long step forward toward union of the free nations of the world.

Safeguarding Against Risks

But, it will be said, are we not taking risks in surrendering our national sovereignty to the extent necessary in setting up an international government with authority sufficient to enforce obedience to its laws governing in matters of common concern to the people and nations represented in it? Yes, but we are taking greater risks by not doing it. Besides there is a safeguard against a world government becoming tyrannical or developing into a totalitarian state. This safeguard is found in a recognition of the supremacy of the moral government of God over all men and nations and in the developing of a sense of accountability to His government.

In the physical world we court disaster when we violate any of the laws written into the structure of the physical universe. On the other hand when we know and work in accordance with these laws we accomplish the hitherto impossible. The laws governing human conduct, personal and national, are no less inviolable. War is a direct result of the defiance of God's moral laws by human governments. Peace will follow obedience to these laws by nations. Therefore, let us build our new world order upon the foundation of a covenant-making and covenant-keeping God.

Earth's Best Hope

Is it not clear that the establishing of a Christian world order is, in Lincoln's words, "the last best hope of earth?" Whether "we nobly save or meanly lose" this hope will depend more upon America than upon any other nation. He whom we call Lord and Master has said, "To whomsoever much is given of him shall much be required." Among all the Christian nations America is greatest in population, wealth and influence. Therefore, her responsibility for a Christian world order is greater than that of any other nation. Whether she meets this responsibility will depend upon her Christian leaders more than any others. Theirs is the fundamental task of building a public sentiment and conviction for this order. Let them not fail in doing their part "to nobly save this last, best hope of earth."

THE CONSCIENTIOUS OBJECTOR

*(Continued from Page 3)***Pacifist Arguments Answered**

But to take up now the pacifist argument. God is love and such a nature cannot but abhor all war as contrary to His nature. When we say God is love, no one who knows the revelation God has made of Himself means this is the only attribute of His nature. The Scripture also says, "Our God is a consuming fire"; that He is wise, just, true and holy. These attributes are all blended in His nature and are as much a part of His nature as goodness or love. Holiness, we understand, is the equal perfection of all his attributes. Throughout the Scriptures we see that God has used war as a means of judgment against sinful nations. To get the true perspective of God's nature, we must see that there is no tension in the nature of God when He manifests His different attributes. He was a God of love when he commanded Moses to wage war upon Amalek, Joshua to destroy the Canaanitish nations, nor were Moses and Joshua guilty of sin when they did those things. God was still a God of love when he miraculously destroyed the army of Sennacherib. It is simply faulty, lop-sided thinking, that concludes that all war is sinful because God is love.

Further, we are told that Jesus was the complete manifestation of the love of God, when he taught us that we should love our enemies and do good to them that hate us; that we should pray for our enemies as He did on the cross. (Was He praying for the Romans or the Jews when he said, "they know not what they do"?) It was the same loving Saviour who wept over Jerusalem when He foresaw the destruction that He would visit upon the city through the Romans, after He had ascended to His throne. It was the same person concerning whom sinful men cried out (Rev. 6:16) to the rocks and mountains "fall on us and hide us from the wrath of the Lamb". It was the same Jesus upon his throne who sent forth the seven angels which had the seven last judgments upon the beast of secularism (Rev. 16). These were wars, every one of them, yet this pacifist thinking would have us believe that the indomitable saints who fought for Christ and His cause are as sinful as the armies of the Beast. There is a bad halt in such logic. The same lips which prayed for His enemies said also, "I came not to bring peace on the earth, but a sword." While His kingdom is a kingdom of peace, there can be no peace so long as there remain in the earth those who draw the sword for the gratification of greed, ambition, revenge or egoism. Peace can only come when such are converted or destroyed.

Delegated Authority

There is another approach to this matter and that is from the standpoint of the rights and obligations of delegated divine authority. "The powers that be are ordained of God. He is the servant of God to thee for good. If thou doest evil be afraid, for he beareth not the sword in vain. * * * Wherefore ye must needs be subject, not for wrath, but for conscience sake."

If then, a people are endangered by civil war instigated for evil purposes, the God ordained duty of the government is to protect them by police and military force. If they be endangered by aggression from without, it is equally the duty of the civil ruler to defend them by military force. Every Christian is obligated by the divine ordination to support his government in doing this and he whose conscience forbids it, is suffering from a perverted conscience; it bows to some philosophy that is contrary to the Word of God. Instead of being coddled by his church, he should be taught by it what the Word really is.

The trouble with the Christian churches is, that modernism has undermined the confidence of the people in the unity, sufficiency and authority of the Bible and has left them an easy prey to human philosophy. In that state, popular personalities have been inducted into the Theological Seminaries and these have warped the minds of students until their consciences have become Hinduized.

There are some things worse than war. One of them is to have a conscience enslaved by the fallacies of human thinking. The worst is slavery to the Anti-Christ. These the pacifist and the conscientious seem to prefer to a militant Christianity. They may get them before this war is ended in a material as well as a spiritual way and learn in sorrow the error of their ways. I, for one, pray that God spare us these calamities.

War Not Always Futile

But we are told that "war is futile" and never settles anything. Let us glance into history for the answer to that. The war of the Gallic allies against Attila, the Hun, determined once for all that Europe should not be governed by the Asiatic Huns. The victory of Charles Martel over the Saracens at Tours decided once for all that for a thousand years the Koran should not be taught at Oxford or Leyden, as Gibbon puts it. The dashing expedition of John Sobieski in his relief of Vienna decided that the Turks were not to rule Europe. The Seventy Years War in The Netherlands decided the indepen-

dence of Holland. The American Revolution established the independent national life of two fifths of the continent of North America. Waterloo put a period to Napoleon's career. The Civil war of 1861 freed the American slaves. The probabilities are that the present war will seal the fate of totalitarian secularism in the world. Quite a weight on the credit side of the ledger of war. It is only blundering ignorance for any one to affirm that because the war of 1914 did not entirely destroy secularism that it settled nothing. More anti-Christian thrones were flung down by that war than in any other I could mention.

Piece-Meal Vision

But after all the pacifists fall back upon the simple declaration of Jesus, "resist not evil". This attitude recalls an incident of several years since. Walking one day in the street past a glass show window of a building occupied by one of the fad sects I noticed an open Bible with a reading glass above it, so focused as to bring out clearly the type under it, which otherwise was scarcely readable. That day the verse emphasized was Heb. 12:21—"For our God is a consuming fire". Suppose now that some one not familiar with the Bible had been told that this was the most vital, comprehensive declaration of the Scriptures. What idea would he form of Christianity and his duty? A strange one, no doubt, but no more warped than when Matt. 5:39 is exalted to the position of universal law, irrespective of all other Scriptures which reveal the character of God as the basis of all ethics, the character of Christ, the whole revelation of delegated authority, and the commands to obey "the powers that be". Piece-meal vision is a dangerous process in shaping the life. As one reads such a book as Tolstoi's "My Religion", and all the lesser and more fragmentary presentations of the passive creed, one is impressed with the fact that these people are suffering not from a blind spot on the inner eye, but from a malady comparable to one whose vision is so constricted that he can see but one thing at a time, with no connection in the pictures.

Three Certainties

Of three things we may be sure. The first is that the present conflict is of Satanic origin and we can never tame his ministers by submission and passivity. The second is that we shall never have a ready made Kingdom, but one that is created by the joint action of the Holy Spirit, the providential power of Christ and the work of those who trust in his atonement, stand by their testimony, and love their lives less than His cause. The third is, "They have rights who dare maintain them" and that by war, if Satan forces that upon them.